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September 2023

Ó Máille



O'Malley Clan Association Monthly Newsletter

This month's highlights....

- Autumn is trip planning time!
- Longer evenings are a good time to get back into books
- Updates on 2 historic O'Malley castles
- The Porter House wins another National award
- Eoin O'Malley on TV licences
- When Des O'Malley "Stood By The Republic"
- "Postcards From Limerick" A new exhibition.
- About the O'Malley Clan Association
- The O'Malley Clan needs you! Join Today!

Holiday time is over, start planning your trip for next year!

The evenings are getting longer already, schools are back, colleges are back, vacations are all done and dusted, (in the Northern hemisphere anyway). Its time to start planning your trip to Ireland next summer. The 2024 O'Malley Clan Gathering will take place on the weekend of 28th to the 30th June next year. So start thinking about your trip. It's never too early to plan! We'll have details of the events up on the website during the autumn as they're confirmed, but start planning your flights, (Shannon is best!), and organise your time off from work, and someone to mind the cat. Limerick will be the place to be next June! Get it in the diary!



www.omalleyclan.ie

Lets get the word out there! LIKE, COMMENT, SHARE!

Lets keep up the good work everyone. We want to get the message out there to every O'Malley/Malley/Maley/Mellia/Melia in the world that the O'Malley Clan is here and making connections worldwide.

As I mentioned at the AGM on Friday 23rd June, the best way for us to get the word out there is through YOU! **There's been a bit of a fall off in engagement during the past month or two, so lets get back to it!**

Head onto your **Facebook, Instagram, and Twitter** accounts and LIKE, COMMENT, SHARE, RETWEET, and lets spread the word and make those connections with O'Malleys everywhere.

Its only with your help that we can spread the word.



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@clanomalley



[o_malley_clan_association](https://www.instagram.com/o_malley_clan_association)

Autumn: Time to get your nose into a book!

As I said above, the evenings are getting longer, (up North), and there'll be those long winter evenings by the fireside to look forward to. That cosy time of year when you're huddled up indoors longing for the freedom and the open road that summer brings. Its not all doom and gloom though. Those longer evenings give us some time to relax and get back to reading all of those books that we've been putting on the long finger while the sun was shining.

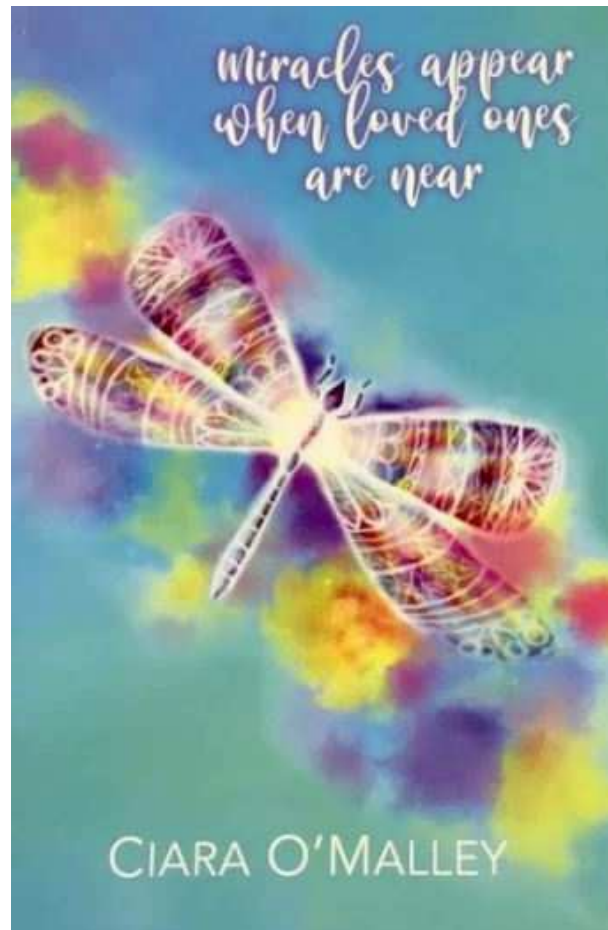
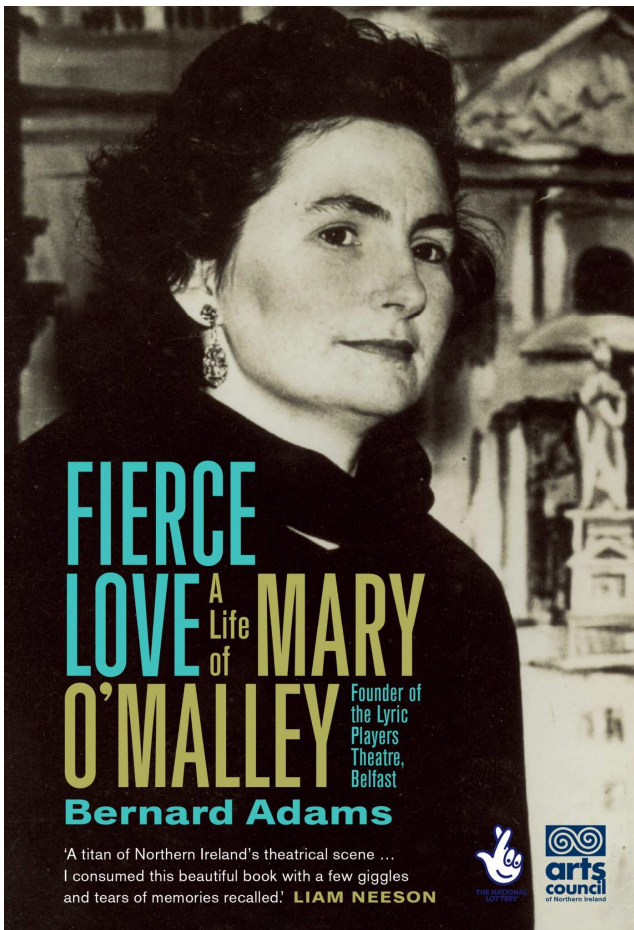
With worldwide commerce so well developed at this stage, its not a major undertaking these days to pop onto the various sites and get that book that you've been longing to get your hands on. There's literally thousands to choose from whether you're into fiction, history, travel books, sports books, its all out there ready to be discovered.

There are many books by O'Malleys, and about O'Malleys, and I've just six of them pictured on these pages. Your local bookshop might have some interesting bits and pieces, and your local library will often have copies of books that you're looking for too, so don;t forget to check there too, and libraries are FREE!

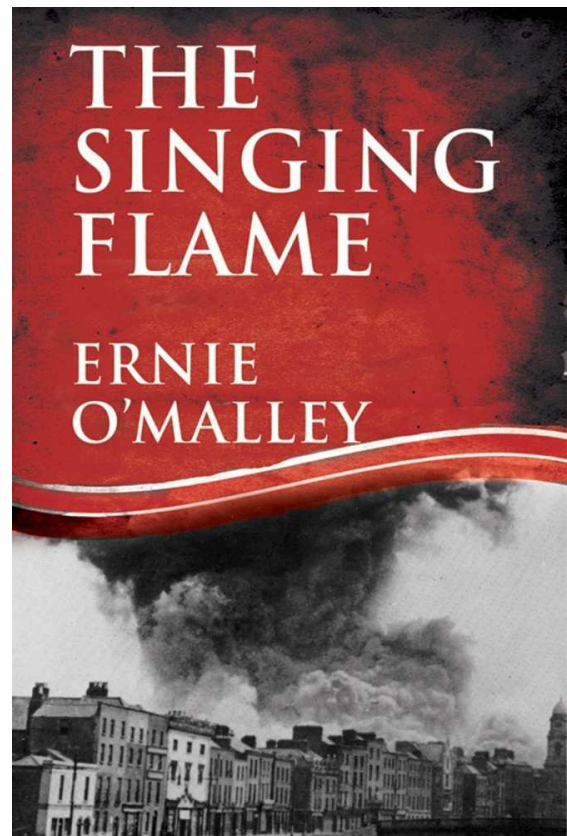
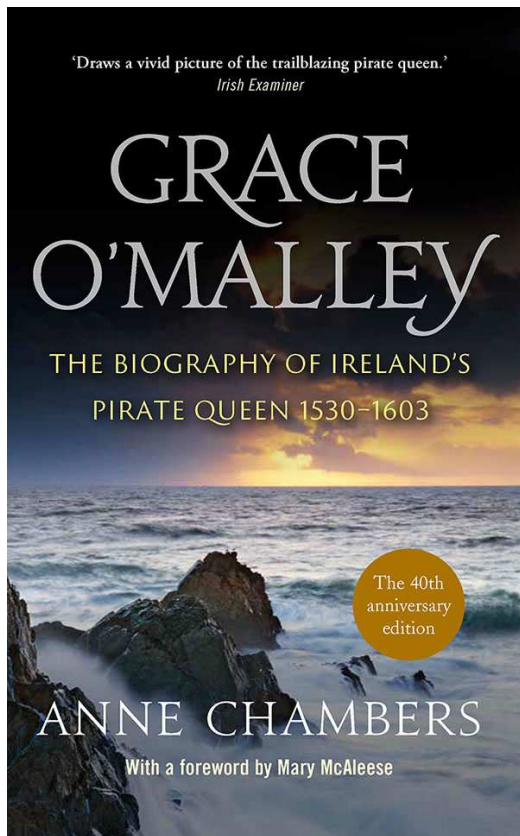
Get yourself organised and get yourself some books to read for the coming months!

Below Left: "Fierce Love-A Life of Mary O'Malley, Bernard Adams

Below Right: "Miracles Appear when Loved Ones are Near" Ciara O'Malley

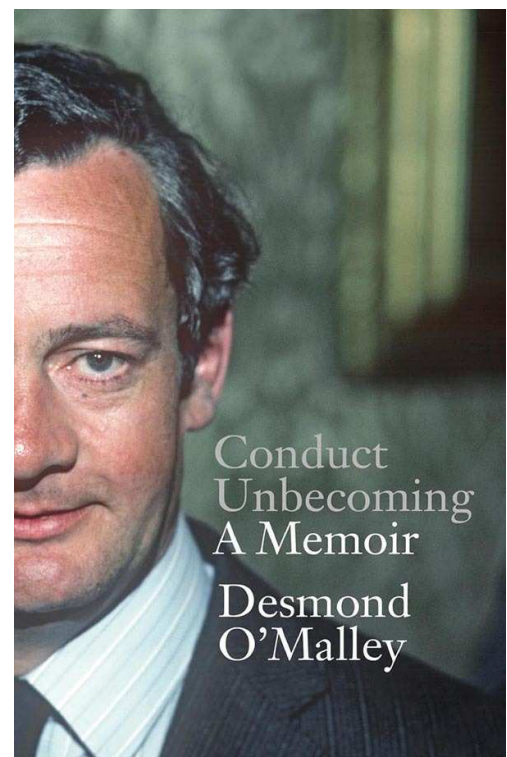
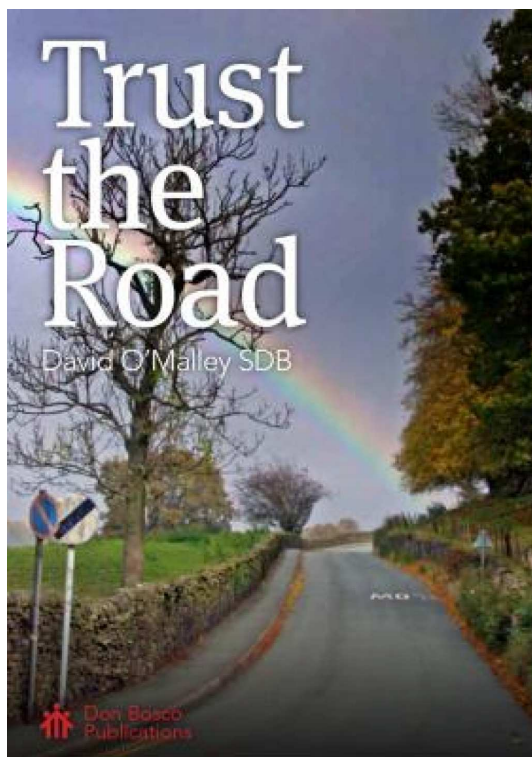


Autumn: Time to get your nose into a book!



Above Left: "Grace O'Malley", Anne Chambers, Above Right: "The Singing Flame" Ernie O'Malley

Below Left: "Trust The Road", David O'Malley, Below Right: "Conduct Unbecoming" Des O'Malley



An Update on 2 Historic O'Malley Castles

Rockfleet Castle

Built in the middle of the 16th century and standing just over 18 meters in height with four floors Rockfleet Castle, (also known as Carrickahowley), stood as a formidable strong hold in that era. It was originally owned by Richard an Ierain Burke, literally translated as Iron Richard, a title given most likely as he controlled the Iron Works at nearby Burrishoole. Later it was owned by the Pirate Queen Grainuaile. The founding of the O'Malley Clan Association was largely as a result of efforts by O'Malleys in the late 1940's and early 1950's to have the castle



Above: Rockfleet Castle near Newport, and Below: Clare Island Castle on Clare Island at the mouth of Clew Bay

conserved and renovated and kept for the generations to follow. This was accomplished and the first Annual O'Malley Clan Gathering in 1953 was based around the re-opening of the newly renovated castle. The castle was put into the state's ownership and the Office of Public Works are responsible for its upkeep. There are renovation works ongoing over the past 12-18 months by the OPW which will hopefully be completed shortly. Rockfleet seems to get more attention from the OPW and the relevant government minister as it's literally easier to get to, (not being on an island).

Clare Island Castle

Also built in the 16th century and located on a headland overlooking the harbour, Clare Island Castle is also in the care of the state, (through the Office of Public Works, who are responsible for its upkeep). A fabulous strategic location in its time, guarding the entrance to Clew Bay, and access to the mainland, the castle was indeed an O'Malley stronghold. There are no current plans for renovations or upgrades at Clare Island Castle, however it is hoped that the OPW will ensure that it is kept safe and secure for visitors coming to the island. The longer term plan is to develop a visitor centre on the island which would incorporate a virtual tour of the castle from the 16th century. The centre will also house both the Praeger Survey from the early 1900's and the repeated survey from the 1990's by The Royal Irish Academy. These



surveys are world famous as they focus on all forms of life present on the island, its folklore, the history of the 11th century abbey with its unique secular wall paintings in a holy place, and the tomb of Granuaile. The template of The Praeger Survey was later used for the study of The Galapagos Islands.

*Ellen O'Malley Dunlop
Guardian Chieftain*

The Porter House Wins again!

Westport's Porter House wins Best Live Entertainment Bar award

Westport's Porter House has received its second national accolade in 12 months, this time for Best Live Entertainment Bar 2023 at the prestigious Bar of the Year Awards.

Following on from winning the Best Music Pub at the Irish Pub Awards in November 2022, this is a huge achievement for proprietors Joe and Marian O'Malley as well as for the team at the Porter House and the musicians who play there. According to the organizers, Licensing World Magazine, 'the most exceptional bars have been recognized and celebrated for their extraordinary contributions to the hospitality industry'.

After the announcement at the Clayton Hotel, Ballsbridge on Monday August 21, proprietor Joe O'Malley said that he was delighted with the award and felt that it recognised both the excellent team at the Porter House as well as the exceptional quality of the music and entertainment provided by the pub.

The pub hosts two music sessions every day throughout the year and three at weekends during the summer.



Above: Tomas Dolan (Manager), Joe O'Malley (Proprietor) and Gerry McCormack from the Porter House

Below: The Porter House, Westport, County Mayo



Eoin O'Malley on TV Licences

Eoin O'Malley: A smartphone levy is a better idea than the out-of-touch TV licence fee

RTÉ just isn't the force it once was as consumers move away from live TV and refuse to pay



Above: Ciara Mageean in action at the World Championships.

It is 40 years since Eamonn Coghlan overtook a Soviet runner on the final bend of the 5,000-metre race at the World Championship in Helsinki. He smiled, clenched his fists and kicked on. That image is etched in the memory of Irish people old enough to have seen it at the time. The whole country watched. With everyone able to watch whatever they want, whenever they want, few enough communal events glue the Irish (or any) nation together anymore. Sport provides most of those.

So on Tuesday night I summoned my family in to watch the athletics on TV. They don't have much interest in it, but I was hoping Ciara Mageean would provide the first World Championship track medal in decades and that we would witness it together. Near the end of the race we were all on our feet cheering, hoping Mageean could keep going.

This is what public service broadcasting is about. Freely showing to all the things we should be watching together as a nation, implying in its choices what we as a nation value. The television licence — the mechanism to support public service broadcasting — is often thought essential to pay for this sort of coverage.

Except that Virgin Media, a private company, broadcast the World Championships in Budapest. True, the Irish component of the coverage is limited, but the coverage is available across the country and without having to pay.

So why do we need a licence fee? The TV licence fee was under pressure well before the pay scandal engulfed RTÉ. It is an exceptionally inefficient tax — almost 10pc of what is raised goes on collection. That doesn't take into account the cost to the State of taking court action, and even imprisoning, those who refuse to pay.

The evasion rate is about 15pc, but that is certain to increase following RTÉ's current travails. That means the succession of ministers who have been united in the desire to do nothing won't be able to ignore the problem for much longer.

Eoin O'Malley on TV Licences

Writing cheques to bail out RTÉ won't be politically palatable in the absence of RTÉ facing up to the reality that it is not as important as it used to be. Only about half of European 15 to 24-year-olds watch live TV in a week, a figure that is rapidly declining.

RTÉ is obviously keen to protect the licence fee. The fee is meant to have a number of advantages. First it provides stable funds that don't rise and fall with the economy, allowing a level of predictability to plan its activities. Another is that it insulates the national broadcaster from any political interference.

This is an important advantage, given that, in some countries, the national broadcaster becomes a puppet for the government. The flip side of this is that it can become too free of oversight. Certainly the RTÉ board failed in its duties, and no external authority seemed to know what was going on.

A third supposed benefit is that it creates a direct link between the broadcaster and the citizen. This is odd, though. Citizens never really had a choice in the relationship. If you refuse to pay, you risk imprisonment. Except fewer people watch TV and increasingly people don't even own a TV. Suddenly consumers can choose not to pay.

RTÉ's desire to protect the licence fee is closely linked to the extraordinary privilege it gives the broadcaster. It gets at least 93pc of the fee (even after An Post takes its cut), giving it close to €200m. That's a lot of flip-flops. If the fee is inefficient and out-of-date, why not collect it in a way that reflects how we consume media? A monthly levy of about €4 on each smartphone in the country would raise the equivalent of the television licence fee but be much more efficient to collect and no less fair than the current system.

The next question is how to spend it. If you introduce a new charge, it can't be seen as an "RTÉ tax". A few things get conflated when discussing public service broadcasting. Many assume it should mean public sector broadcasting. But the two things are distinct.

While the Department of Media might be concerned about protecting RTÉ, its jewel, it should be more concerned about generating good quality public programming that appeals across society and is available in the ways we consume media today.

The media commission, Coimisiún na Meán, controls and allocates 7pc of the licence fee for public service broadcasting. This produces Irish documentaries and drama — often shown on RTÉ — that might not otherwise have been made. While it is far from ideal that a state agency gets to choose what gets produced, it at least introduces an element of competition. But much more than 7pc could be allocated to independent production.

The commission's schemes explicitly exclude current affairs and news from what it funds, but there is no solid reason for this.

It could as easily fund a competitor to RTÉ — a sort of Channel 4 News — so we get the sort of coverage of things that RTÉ news and current affairs chooses not to show. By gradually increasing the proportion of the media levy allocated to competitive tender, we could wean RTÉ off its many inefficiencies without shutting the gilded doors in Montrose.

Eoin O'Malley, Sunday Independent



When O'Malley "Stood by The Republic"

The day Des O'Malley "Stood by The Republic"

In the tapestry of Irish political history, Des O'Malley's "I Stand by The Republic" speech stands out as a crucial moment that addressed not only the intricate relationship between the Irish state and the Catholic Church but also the backdrop of Northern Ireland's turbulent affairs. Given on February 3, 1970, in Dáil Éireann (the Irish parliament), O'Malley's speech offered a perspective that reverberated within the realms of both church-state dynamics and the ever-present Northern Irish question.



Above Des O'Malley, in 1985.

To truly grasp the significance of Des O'Malley's "Stand by the Republic" speech, one must first understand the deeply interwoven history of Ireland's relationship with the Catholic Church. Throughout much of the 20th century, the Church exerted substantial influence over Irish society, shaping not only the moral and religious dimensions but also playing a pivotal role in education, healthcare, and even social policy. This union between the state and the Church was often referred to as "Catholic Ireland."

In the post-independence era, the Catholic Church's role was all-encompassing. It was a moral compass, an educator, and a custodian of societal values. Yet, it was also an institution with considerable political sway. Its teachings invariably influenced government policies, and its presence was felt in all facets of daily life.

Des O'Malley's speech, delivered in 1985, during the debate on The Health (Family Planning) (Amendment) Bill 1985, which was a bill brought before the Dáil, seeking amongst other things to make contraceptives more freely available to the general public, was a bold challenge to the prevailing influence of the Catholic Church in Irish society and politics.

O'Malley, an emerging figure in Irish politics, had been elected as a Fianna Fáil TD (Teachta Dála or member of parliament) in 1968. Known for his progressive views, O'Malley was unafraid to voice his concerns about the Church's role in shaping government policies.

In his "I Stand by the Republic" address, O'Malley called for a reevaluation of the relationship between the Irish state and the Catholic Church. He argued that the state should be a secular entity, committed to serving all citizens, regardless of their religious beliefs. O'Malley championed individual rights and freedoms and questioned the Church's authority in dictating public policy.

O'Malley's speech was a stark departure from the norm, positioning him as a dissenting voice within his own party, Fianna Fáil. In an era when many politicians hesitated to criticize the Church, O'Malley's outspoken stance was both audacious and contentious. Des O'Malley's "I Stand by the Republic" speech had a profound impact on Irish politics. It resonated with those who believed in the necessity of divorcing church and state and forging a more secular and inclusive society.

O'Malley's willingness to challenge the Church's dominance helped ignite a broader public discourse on these critical issues. Furthermore, the speech led to O'Malley's expulsion from the Fianna Fáil party in February 1985, having been charged by the party hierarchy of "conduct unbecoming". This expulsion would lead to the formation of a new political party, the Progressive Democrats, later in 1985. The .

When O'Malley "Stood by The Republic"

Progressive Democrats would go on to advocate for a more secular and liberal Ireland, playing a significant role in confronting the Catholic Church's influence over Irish politics.

Des O'Malley's "I Stand by the Republic" speech remains relevant for those who advocate for the separation of church and state in Ireland. It serves as a testament to the courage required to challenge deeply entrenched institutions and beliefs. O'Malley's legacy lives on in the ongoing efforts to build a more inclusive and secular Irish society. To provide a more comprehensive view of O'Malley's speech, we must also consider the backdrop of Northern Ireland. From the late 1960s and into the 1980s, Northern Ireland was mired in the Troubles, a period of intense sectarian conflict and political unrest. The civil rights movement in Northern Ireland was gaining momentum, and tensions were escalating between the Catholic nationalist community and the Protestant unionist community.

In this context, O'Malley's speech resonated with many who sought a more peaceful and inclusive Northern Ireland. His call for a secular state and the protection of individual rights transcended the border and resonated with those who believed in a more just and equitable society on both sides.

O'Malley's speech symbolized the interconnectedness of the Irish state and Northern Ireland, not just in terms of geography but also in the shared struggle for civil rights and the desire for a better future free from sectarian violence.

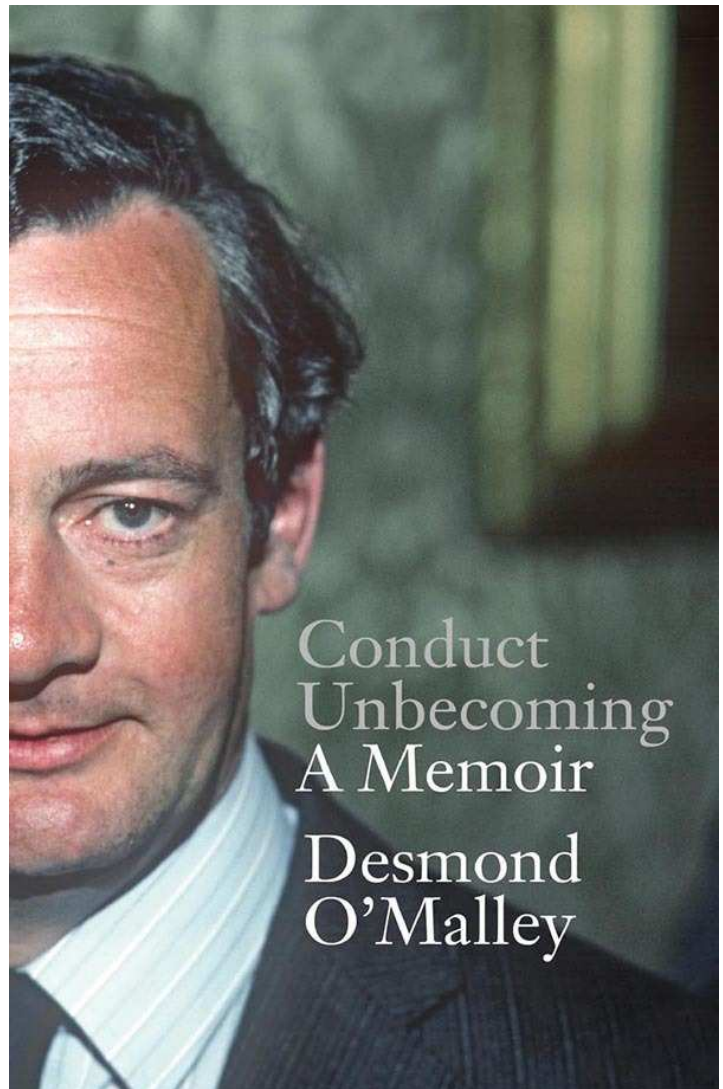
In contemporary Ireland, the influence of the Catholic Church has markedly diminished, and the country has embraced a more secular and progressive identity.

The themes raised by Des O'Malley in his historic speech continue to be pertinent as Irish society continues to evolve.

The ongoing debates over issues such as reproductive rights, marriage equality, and religious education reflect an Ireland where the voice of the Church is no longer as dominant. O'Malley's speech serves as a reminder of the importance of questioning established norms and advocating for individual freedoms in a democratic society. Des O'Malley's "Stand by the Republic" speech remains a pivotal moment in Irish politics, challenging the deep-rooted influence of the Catholic Church on the Irish state. His courage in speaking out against the status quo and advocating for a more secular and inclusive society left an enduring legacy. In today's evolving Ireland, O'Malley's words continue to symbolize the ongoing struggle to separate church and state.

Des O'Malley's autobiography "Conduct Unbecoming" is available online and in all good book stores. <https://www.kennys.ie/biography/Conduct-Unbecoming-A-Memoir-Desmond-O-Malley>

Don O'Malley



When O'Malley "Stood by The Republic"

The Full Text of Des O'Malley's contribution to the debate on the Health (Family Planning) (Amendment) Bill 1985

20th February 1985.

In the circumstances I should express my thanks to you, Sir, for calling me, because I see many of my colleagues around the House who are anxious to speak and are not allowed to speak because of this innovation of the list which is apparently handed to the Chair. I notice that those of a certain point of view are far down on this list, and I congratulate Deputy Flynn on his good fortune on being on the top of it, which, I am sure, is sheer coincidence.

One must approach this debate from two aspects. The first is that of the Bill itself and what it contains, provides, and will do or not do vis-à-vis existing law and practice.

Secondly, one must approach it in the overall context in which the general debate has taken place not just in the House ten days or so since this Bill was published. I emphasise the fact that I regard the second of those situations as by far the more important, because that is the kernel of where the decision must be made in regard to this Bill. The Bill was never very important but it has largely become irrelevant now because issues much greater have raised their heads in relation to far deeper matters than the mere availability of condoms to 18 year olds and over.

I listened to Deputy Noel Treacy speaking this morning. Much of what he said was similar to what quite a number of other Deputies who have spoken in this debate have said, that they have taken the view that as things stand the availability of contraceptives, particularly condoms, in this country is only very limited and that this Bill will change the whole situation radically, that we stand at the crossroads, we are going down the slippery slope to degeneracy and all the rest of it. Do some Deputies and people outside the House think that because the law says something, therefore that is the way things are?

What are the facts in relation to condoms, which are the type of contraceptive that seems to be most generally discussed in this debate? In the last four years 30 million of them were imported here and they are being used at the moment at the rate of nine million a year with no legal supervision whatever, because the 1979 Act is not now being enforced. Not alone are they distributed, on the face of it, not in accordance with the present law, from family planning clinics, they are distributed from places that do not claim in any way to be family planning clinics. I instance the ordinary shops in UCD and TCD and probably UCC, UCG, Limerick and so on. I do not know the situation there but I inquired about it in UCD and TCD and in each case there in an ordinary grocery shop a large stock of contraceptives is available for anybody who wants them. Nobody is asked whether he or she is married or what age he or she is. Many of the students in UCD are under 18, they are 16 and 17. It is open to anyone in those circumstances to buy anything he wants without let or hindrance.

That is the present situation. Is it opening the floodgates to try to regularise that? I do not think so, but a feature of our national hypocrisy is that if the law on the Statute Book says that things should be one way, it does not matter if things on the ground are different. As long as the law looks all right we cod ourselves into thinking that something that we do not approve of is not happening. Would it not be more sensible to be realistic and look at what is going on around us and realise that, no matter how strongly we might be opposed in principle or in conscience to contraceptives, we would be better to have a law that will be enforced rather than the present situation?

The enforcement of the law is important to the background of this Bill, and I have certain suspicions about it. A case was heard in Dún Laoghaire District Court on 18 September 1984 and was reported in The Irish Times of 19 September 1984. A prosecution was brought by the Garda against a family planning clinic in Dún Laoghaire. The clinic was represented by Mr. Adrian Hardiman, B. L., who made the point early in the case that the two gardaí who had come into the clinic and who apparently had purchased contraceptives without a medical prescription did not have the authorisation of the Minister for Health which, in accordance with

When O'Malley "Stood by The Republic"

section 96 of the Health Act, 1947, should be given, with the consent of the Minister for Justice. That was argued between the defendants' barrister and the State's barrister. The district justice concluded that the point was valid and that under the 1947 Act, which is the enforcing part of the 1979 Family Planning Act, that authorisation was necessary, and since it had not been shown to be provided, the case was dismissed. So far, as I know there was no appeal. I am entitled to ask the Minister for Health why he did not give the authorisation or why, if it was overlooked in error, it was not given the following week to enable the same or some other gardaí to visit the premises if they considered that necessary. Was this an interference with the due process of the enforcement of the existing law?

It seems to me strange that none of the various bodies who are so vocal about the evils of condoms did not apply to the High Court for an

order of mandamus against the Minister to compel him to authorise officers to visit these clinics. Instead they were allowed to continue to operate widely and openly. They probably served a good purpose up to a point in the present situation, but I have one strong reservation. If the Bill is put through Second Stage I should like to see it amended to take account of this point, that is, that the clinics would be supervised very strenuously from the point of view of trying to ensure in so far as possible — and the law is often semi-powerless in these matters — that these clinics are not used as referral agencies for abortion, for encouraging or facilitating in any way the sending of girls to England for abortions. The figures in respect of Irish girls who had abortions in Britain in 1983 are horrific. More than 3,700 gave Irish addresses and we do not know how many thousands more travelled to Britain for that purpose but did not give Irish addresses for fear that they would not be facilitated or for some other reason. This is the most horrendous aspect of this whole area. That is why I am calling for some provision to ensure that there is no such facility. I consider abortion to be so horrific as to bear no comparison whatever with what we are talking about now, which in that context is of minor importance.

It puts in perspective the whole question of what we are debating today to realise that at present the availability of contraceptives is probably far wider and less supervised than will be the case if the Bill is passed. For that reason I find it very difficult in conscience to put forward any opposition to the Bill. Deputies who would reflect on that aspect, which is undeniable, might see it in that way, too.

I do not wish to say any more about the details of the matter. They are not of great importance. I wish to move on to something that is more important. There are certain fundamental matters which far transcend the details of this Bill and which are of grave importance to democracy on this island. I cannot ignore the principle that is involved. Difficulties have arisen since the publication of the Bill. In the past ten days or so the most extraordinary and unprecedented extra-parliamentary pressure has been brought to bear on many Members of the House. This is not merely ordinary lobbying. It is far more significant. I regret to have to say that it borders at times almost on the sinister. We have witnessed the public and the private agonies of so many Members of the House who are being asked not to make decisions on this Bill in their own calm and collected judgment but to make them as a result of emotional and at times overwhelming moral pressure. This must constrain their freedom in certain respects. Article 6 of the Constitution provides that:

1. All powers of Government, legislative, executive and judicial, derive, under God, from the people,



When O'Malley "Stood by The Republic"

whose right it is to designate the rulers of the State and, in final appeal, to decide all questions of national policy, according to the requirements of the common good.

2. These powers of government are exercisable only by and on the authority of the organs of State established by this Constitution.

The essence of this debate is whether this House agrees with that Article and whether it is prepared to stand firm on it. Article 6 is not often quoted because its provisions are taken for granted, but it cannot be taken for granted today because we must declare whether the people are sovereign.

In many respects this debate can be regarded as a sort of watershed in Irish politics. It will have a considerable influence on the whole political institutional, democratic future, not just of these Twenty-six counties but of the whole island. We must approach the subject very seriously and bearing that in mind. It is right to ask ourselves now what would be the reaction and the effect of this Bill being defeated this evening. I am not interested in the reaction or the effect so far as contraception is concerned because that is no longer relevant. If the Bill is defeated there are two elements on this island who will rejoice to high heaven. They are the Unionists in Northern Ireland and the extremist Roman Catholics in the Republic.

They are a curious alliance, but they are bound together by the vested interest each of them has in the perpetuation of partition. Neither wishes to know the other. Their wish is to keep this island divided. Most of us here realise that the imposition of partition on this island was a grievous wrong, but its deliberate continuation is equally a grievous wrong. No one who wishes that this island, this race and this nation be united again should try to have that division copper fastened. It does not matter what any of us might like to say to ourselves about what might be the effects of the availability of condoms or anything else, what really matters and what will matter in ten, 20 or 30 years' time is whether the elected representatives of the Irish people decided they wished to underwrite, at least mentally, the concept of partition.

Most of us in the House fervently want to see a 32-county republic on this island. I am not as optimistic as I used to be about that — I think the day is further away than it might otherwise be because of the events of the last ten or 15 years. I am certain of one thing in relation to partition: we will never see a 32-county republic on this island until first of all we have here a 26-county republic in the part we have jurisdiction over today which is really a republic, practising real republican traditions. Otherwise, we can forget about the possibility of ever succeeding in persuading our fellow Irishmen in the North to join us. "Republican" is perhaps the most abused word in Ireland today. In practice what does it mean? The newspapers do not have to explain it because there is an immediate preconceived notion of what it is. It consists principally of anglophobia. Mentally, at least, it is an aggressive attitude towards those who do not agree with our views on what the future of this island should be. It consists of turning a blind eye to violence, seeing no immorality, often, in the most awful violence, seeing immorality only in one area, the area with which this Bill deals. Often it is displayed by letting off steam in the 15 minutes before closing time with some rousing ballad that makes one vaguely feel good and gets one clapped on the back by people who are stupid enough to think that sort of flag waving is the way to make progress in this island — to go back into your own trenches rather than try to reach out to people whom we need to reach.

One of the most distressing aspects of this debate, inside and outside the House, particularly outside, has been the lack of trust in young people. Young people can hardly be blamed if they look at this House and its Members with a certain cynicism, because they see here a certain hypocrisy. I have had plenty of experience of young people and plenty of experience of many Members of this House, and if I were to place my trust anywhere today, before God I would place it in the young people. I would not abuse them or defame them, by implication at least, in the way in which they have been defamed as people who are incapable of making any kind of sound judgment unless it is legislated for them. Even the exercise of their own private consciences must be something that must be legislated for. I have said before that I cannot accept that concept, though I have seen a reverend bishop saying that we can legislate for private morality. I beg to take issue with him.

When O'Malley "Stood by The Republic"

Technically, of course, he is right. I can think of at least two countries in the world where private morality is legislated for. One is Iran and the other is Pakistan. Private morality is enforced by public flogging every day in Teheran and other cities in Iran. It takes place in Pakistan where they are having an election in three weeks and where every political party has been dissolved except the Government party. One aspect of enforcement of private morality in these countries is the stoning to death of adultresses. I do not know what happens to adulterers, but adultresses get stoned to death.

In a democratic republic people should not think in terms of having laws other than those that allow citizens to make their own free choice in so far as these private matters are concerned. That is what I believe a republic should do. It should take account of the reasonable views of all groups, including all minorities, because if we do not take into account the rights of minorities here, can we complain if they are not taken into account in the other part of this island, or anywhere else? The rights of minorities are not taken into account in Iran; the Bahai are murdered at the rate of dozens a week because they will not subscribe to the diktat of Islam. I do not say that will happen here but it is the kind of slippery slope we are on.

The tragedy is that so far as morality, public or private, is concerned the only aspect of it that agitates us is sexual morality or things that have to do with it. Could any other issue get things so worked up here as something like this? Do we not need to remind ourselves that God gave Moses nine other Commandments and the other nine are numbered one through five and seven through ten, as the Americans say.

This kind of issue has arisen many times in history and in many other countries. One of the places in which it was best tackled and described was in a speech made in the University of Notre Dame in Indiana on 13 September 1984 by the New York Governor, Mario M. Cuomo. It was entitled "Religious Belief and Public Morality: A Catholic Governor's Perspective" I will give a few brief quotations from an account of it contained in a magazine called America, dated 29 September 1984, published by Jesuits in the United States and Canada. The magazine comments:

Gov. Mario M. Cuomo's speech at the University of Notre Dame is an American Catholic classic. It deserves the widest possible distribution and the deepest possible study.

That speech dealt in depth with all these issues and made it very clear where the duty of a Catholic legislator lies. I should like to quote the entire speech but it is 7,000 words long. I will give two brief quotations:

The Catholic public official lives the political truth most Catholics through most of American history have accepted and insisted on: the truth that to assure our freedom we must allow others the same freedom, even if occasionally it produces conduct by them which for us would be sinful.

The preservation of this freedom, the Governor argues, must be "a pervasive and dominant concern" in the complex interplay of forces and considerations that go into the making of our laws and policies.

Let me quote the end of his speech where he expresses an aspect of Roman Catholicism that we do not often hear in this country. It is, nonetheless, I am sure, as much part of the doctrine of the universal Church as any of the things that are said here. He finishes by saying:



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Catholics must practice the teachings of Christ...not just by trying to make laws for others to live by, but by living the laws already written for us by God.

We can be fully Catholic; clearly, proudly, totally at ease with ourselves, a people in the world, transforming it, a light to this nation. Appealing to the best in our people, not the worst. Persuading not coercing. Leading people to truth by love and still, all the while, respecting and enjoying our unique pluralistic democracy. And we can do it even as politicians.

That is the end of the quotation and the end of his speech. The comment immediately following it by Father Charles M. Whelan, SJ, Professor in Fordham University and associate editor of this magazine, is:

Governor Cuomo richly deserved the standing ovation he received at the end of his speech. It was a magnificent address, a milestone in the history of the American Church.

If he were to deliver that address in this country in the last ten days, I know the answer he would get, from most of the public pronouncements which have been made. I believe that the truth lies in the kind of attitude that that man takes and in the way that he recognises how any Roman Catholic legislator or governor must operate in a pluralist society. Does the House notice the way he talks proudly about pluralism? It is a bad word here. You are supposed to be ashamed of wanting to see a pluralist society in this country. You are supposed not to want that, but to want one which is dominated by one form of thinking only. There are Unionists in the North who want the same. While both of us are that way, we can assure ourselves that never the twain shall meet.

We had last year the Forum report and a tremendous amount was put into it by many Members of this House over an 11 month period of sustained work. It contains a certain spirit of reconciliation, of openness, a recognition of what needs to be done to show the people in Northern Ireland that they need not fear here for what they call their civil and religious liberties. If this House acts in a particular way this evening, can you ever persuade those people now other than that the Forum report means nothing, that it was a bag of wind, or a lot of words? Is the spirit of it as well as apparently, at times, the letter of it to be cast aside?

I am concerned not just about the Unionists in Northern Ireland. I am concerned also about the position in the context of this debate of the Roman Catholics in Northern Ireland, and I know something about them. I married one of them 20 years ago on this very day, 20 February 1965, and I know a lot of them. I cannot accept, going on the statements that were so freely made inside and outside this House, that in any country or jurisdiction where there was availability of contraceptives on the lines suggested in this Bill the people would immediately become degenerate. They are not degenerate in Northern Ireland and they have had for very many years full access to any form of contraception they wanted at any time and at any age, in any marital condition.



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It was interesting to read in last Saturday's Irish Times an article by Ed Moloney on how in April 1974 Paddy Devlin, who was then the Minister for Health and Social Services in the power-sharing Executive, extended the then situation where there was free availability of contraceptives to anyone who went to a clinic, a doctor, a chemist and so on and paid for them. He brought them in on the national health services. They were free to everyone irrespective of age. There was no lower age limit, no marital condition. It was introduced in April 1974 and a press release was put out. As the article makes clear, there were two responses. One was a letter from Fr. Denis Faul who wrote to Paddy Devlin saying he did not agree with this and the other was from the Catholic Young Men's Society who also wrote to him saying they did not agree with it. Not one other word was spoken in Northern Ireland at that time in relation to something which is way beyond anything which is proposed here. Why is it that if something is all right in County Armagh, half of that is an abomination in County Louth? Is that logical, or is there some deeper explanation for it?

I think that there must be some deeper explanation for it, because it is not logical. Why should the suggested standards for individual Roman Catholics be so different a few miles apart? I cannot follow it. As an indication of the fact that the statements made about the appalling effect of what is suggested here are wrong — or, indeed, what is the present position here, because that is actually worse than what is suggested in the Bill — there is the living proof of the strength of Northern Ireland's Catholics to stand up for themselves and make their own decisions and not to be regarded as people who were so weak that they need public legislation in order to keep them from sin. I mentioned Paddy Devlin there and we should ask ourselves in this House now: "How do I think the SDLP feel about this debate? What does it make of their position?". They are acutely embarrassed about what is happening. They do not, as a matter of policy, make public statements about events that are politically controversial in the South because they have always tried to keep an even hand in this respect, and I respect them for that. They are acutely embarrassed at what is happening and they know that all they put into the Forum and their belief in it is made a mockery of by the context of this scenario that we are in today.

Now, if this Bill is passed it will, like another Bill fought here in this House for months on end, as I forecast at that time, be very rapidly forgotten. That Bill is probably unknown to most Members of this House. The debate went on, day after day, for four months in the early part of 1971. It was the Prohibition of Forcible Entry Bill and there was a seven hour speech against it by Deputy Conor Cruise O'Brien who forecast the most woeful events happening in Ireland if the Bill were passed. On the last day of the last Stage, on the last line, I said in the Seanad, on 21 August 1971 "In 12 months this Bill will never be talked about." That is true, and equally if this Bill passes it will never be talked about, because it will not come up to the present situation on the ground in this country.

However, if it does not pass the consequences of it could go on for decades. I took the opportunity over the last weekend to read some of the chapters in J. H. Whyte's book on Church and State in Modern Ireland. To read, perhaps in full for the first time myself, the whole mother and child controversy of 1951, as it was called, is unbelievable. It is incredible that Members of this House and of the Government of the day could be as craven and supine as they were, as we look back on them now. It shows how much the atmosphere has changed. Then one has to ask oneself "Has the atmosphere changed?". Because when the chips are down is it going to be any different?

It was interesting to read the so-called mother and child scheme. There were ten provisions for women in it relating to ante-natal and post-natal care and care of the children when they were born. One of the provisions was for free dental treatment for pregnant women. The most tremendous objection was taken to that at that time. I recall only a couple of weeks ago, the Minister for Finance reading that out here in the budget speech and there was a howl of laughter all round the House. How could anyone seriously object to something like that? How could anyone seriously object to anything in it, as one looks back on it now? Look at the effect it has had on this island. We have to bear in mind that this is 1985, and whatever excuses one could make for

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people in 1951, those excuses are not valid today for us. This whole matter affects me personally and politically. I have thought about it and agonised about it. Quite a number of Deputies have been subjected to a particular type of pressure, but I am possibly unique in that I have been subjected to two enormous pressures, the more general type and a particular political one. They are both like flood tides — neither of them is easy to resist and it is probably more than twice as hard to resist the two of them. But it comes down to certain fundamentals. One has to take into account everything that has been said but one must also act in accordance with one's conscience, not on contraceptives, which is irrelevant now, but on the bigger and deeper issues that I have talked about today.

I cannot avoid acting, in my present situation, where I do not have the protection of the Whip, other than in the way I feel, giving some practical recognition at least to the kind of pressures and the entreaties of my friends for my own good, which I greatly appreciate.

I will conclude by quoting from a letter in The Irish Times of 16 February, signed by Fr. Dominic Johnson OSB, a monk of Glenstal Abbey where he says

With respect to Mr. O'Malley, he might reflect with profit on the life of St. Thomas More, who put his conscience before politics and lost his life for doing so.

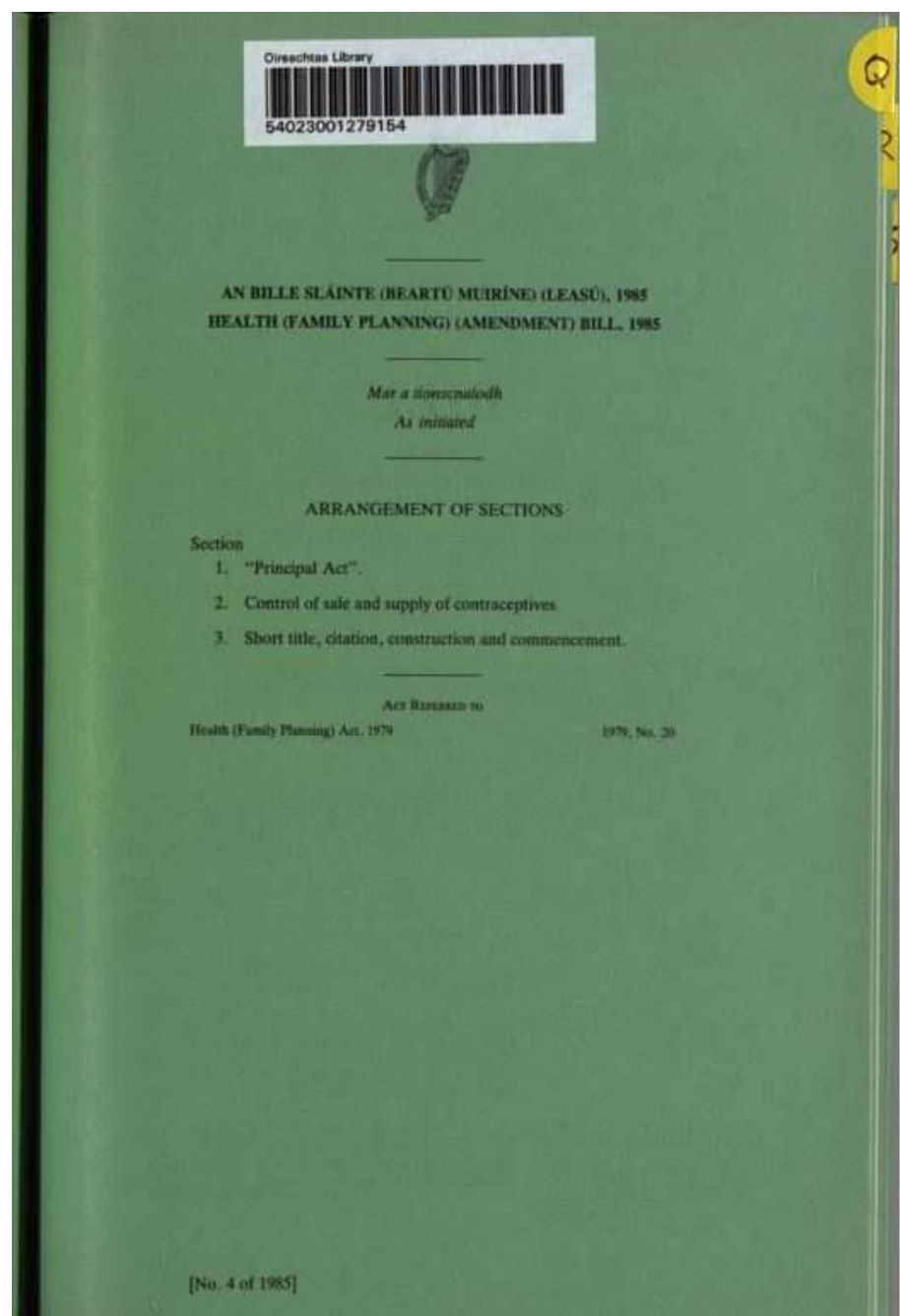
The politics of this would be very easy. The politics would be, to be one of the lads, the safest way in Ireland. But I do not believe that the interests of this State, or our Constitution and of this Republic, would be served by putting politics before conscience in regard to this. There is a choice of a kind that can only be answered by saying that I stand by the Republic and accordingly I will not oppose this Bill.

Dáil Éireann, Leinster House, Dublin, Ireland.

20th February 1985

(From Oireachtas Library)

<https://www.oireachtas.ie/en/debates/debate/dail/1985-02-20/3/>



“Postcards from Limerick” A new exhibition

A new exhibition exploring the rich history of Limerick through what is thought to be the largest collection of Limerick-related postcards in existence, is currently on display at Saint Mary’s Cathedral.

Organised by Limerick Museum, ‘Postcards From Limerick’ utilises the museum’s vast collection of postcards and marks the 1,100th anniversary of the foundation of Limerick City.

Some 1,100 years ago, the Vikings sailed up the Shannon estuary. The first Viking raid recorded in Ireland took place in 795 AD when islands off the north and west coasts were plundered. The Vikings used the River Shannon to pillage monasteries such as Scattery Island, Mungret, Inis Cealtra and Clonmacnoise.

In 922AD the Viking leader, Tomrar Helgason established a permanent base on Inis Sibhton, later to be called King’s Island. It was from this settlement that Limerick city developed. The name Limerick is likely of Viking origin, as are the local place-names of Dooradoyle, Rathurd and Athlunkard.

Councillor Gerald Mitchell, Mayor of the City and County of Limerick, performed the official opening.

“Postcards From Limerick is a fantastic exhibition. Using Limerick Museum’s vast postcard collection, it brings us on a journey through the city’s eleven centuries in an engaging, yet informative manner. All the major milestones are covered: the Normans, the multiple Sieges of the seventeenth century, the Georgian golden age, trade and industry and of course Sporting Limerick.”

The exhibition has been funded by the Department of Tourism, Culture, Arts, Gaeltacht, Sport and Media who have funded this exhibition under the Regional Museums Exhibition Scheme. It continues in Saint Mary’s Cathedral until 17 November.



Above: Cian and Ann O’Carroll, Fr Donough O’Malley and archaeologist, John Elliott at the launch of ‘Postcards from Limerick’ - exploring the rich history of Limerick via the Museum’s postcard collection, probably the largest collection of Limerick-related postcards in existence.





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The O'Malley Clan Association aims to reach out to O'Malleys from all around the world and foster links between the O'Malleys around the globe and the clan at home here in Ireland.

The Clan Association formed in 1953 has been connecting O'Malleys around the world in The US and Canada, Britain, Australia, South Africa, New Zealand, South America, and anywhere else you can think of for 70 years now.

We hope with our website, and newsletter, that We can go from strength to strength in our aim to connect all the O'Malleys around the world.

SUPPORT THE CLAN! JOIN TODAY AND BE PART OF IT!



**SUPPORT THE CLAN!
HAVE YOU JOINED UP?**